Ut Omnes Unum Sint

THE LAMP

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For Zion's sake I will not hold my Peace, and for the sake of Jerusalem I will not rest until her Just One come forth as Brightness, and her Saviour be lighted as a Lamp.— ***Isaiah lxii: 1.***

SHALL WE HAVE STREET PREACHING?

Such is the heading of an important article in the New York *Catholic News* which ends with a reference to the Editor of THE LAMP. Every word of that article we make our own and give it to our readers as having our heartfelt endorsement.

Father Fletcher, an English priest, recently wrote in "Ransom Notes" as follows:

"I feel more than ever anxious to develop the work of street preaching. I have proved that it can be done, that people will listen to us. We notice that the Methodist street preachers have very small audiences; we have large ones. We have the opportunity of taking their places. Why not take them?

"I receive the impression that no religion is so well received by the London crowd as ours is. That impression grows and grows. . . . I earnestly call upon priests to attempt with me and the few others who have begun it, this mission of street preaching. . . . I have been told that Monsignor Benson, in America, said: 'We shall never convert England unless we go out to the people in the streets.'"

C. H. Carson, writing on this same subject in *The London Catholic Universe*, asks: "(1) Why do not Catholics develop and extend this open-air work far more than they do? (2) Is it wise and right that while Protestant and Socialist error is constantly taught outdoors in almost every town and village in the land, the utterly important and saving truths of Our Lord's One, Holy, Catholic and Roman Church are hardly ever heard in our streets and lanes? (3) Can the Catholics of England have sincere and firm hopes of the conversion of this country and expect a full blessing from God if they do not soon give this open-air method of propagating the One True Faith a fair trail?"

The subject has interest for American Catholics. Why should not our clergy and educated laymen carry the saving truths of the Catholic religion to the Man in the Street? asks the *Catholic Citizen*. We had hoped that with his conversion to the Church, Father Paul of Graymoor, would continue his street preaching, so successfully carried on by him in his Anglican days.

We have not yet been in the Catholic Church three years. Our esteemed contemporary must give us a little more time. A good carpenter first sharpens his tools before he begins to use them. St. Francis first collected his Friars before he sent them out two by two to preach in the streets and lanes of Umbria. We must first gather together our Twentieth Century preachers on the mount of the Atonement and train them for their task ere under episcopal oversight we lead them forth to evangelize the man in the street. Our present task is preliminary but our heart and mind all the time have been with the people who are as sheep having no shepherd.

We read of an army of 40,000 lay catechists which has sprung up in France to take the place of the Religious teachers of the young driven from their posts by the anti-clerical government temporarily in power, and we know what grand evangelists the lay catechists are proving themselves to be in China, India and Africa. We firmly believe that an extension into America of St.

Francis of Assisi's street-preaching methods of seven hundred years ago, where the lay-brother and the priest-friar labored among the masses of the people side by side will give an impulse to Catholic evangelization of the United States equal to the wonders of popular conversion wrought in the 13th Century. Street preaching by Catholic Friars would serve as a powerful antidote to the "Red-peril" of Socialism.

MULTUM IN PARVO.

Archbishop Patrick W. Riordan of San Francisco has issued a letter to all the pastors of his diocese in which he requests that the women of the Catholic Church exercise their right of suffrage.

The Archbishop bases his recommendation on the ground that to vote is a civic duty imposed upon them by the State.

Mr. Robert H. Gardiner, Secretary of the "World Conference on Faith and Order," has sent us the report of a deputation of prominent American Protestant Episcopal ecclesiastics, who have "recently visited England, Ireland and Scotland in the interest of the proposed Conference" and who were "received most hospitably and with great encouragement." From this report we give the subjoined extracts:

The deputation consisted of the Bishop of Chicago, the Bishop of Southern Ohio, the Bishop of Vermont, and the Rev. William T. Manning, D.D., of New York. Their conferences and interviews were confined to representatives of the Anglican Communion in the British Isles, as the sole object of this preliminary visit was to enlist the coöperation and participation of the Churches of England and Ireland, and the Episcopal Church in Scotland in the proposed Conference.

The deputation conferred at Lambeth Palace with the Archbishops of Canterbury and York and with the Bishop of London, the Bishop of Winchester, the Bishop of Bath and Wells, the Bishop of Gloucester, Bishop Tucker, Canon of Durham, the Dean of Westminster (Bishop Ryle), the Dean of St. Paul's (Dr. Inge), the Dean of Wells (Dr. Armitage Robinson), the Dean of Ely (Dr. Kirkpatrick), and the Rev. Canon Walsham How. It was decided that the Archbishops of Canterbury and York should appoint a large committee, composed of Bishops, priests and laymen, to represent the movement in England. The Archbishop of Canterbury and the Bishop of Chicago were asked to draw up a memorandum expressing the conclusions at which the conference had arrived.

The account contained in the report of the deputation's experience in Scotland and Ireland reads much the same.

For several years past the "highest" Episcopal Church in Long Island has been St. Paul's P. E. Church, Brooklyn, Rev. A. C. Wilson, rector. A few weeks ago the assistant pastor, the Rev. William Jurney, made his submission to the Catholic Church, being received by the Very Rev. John Hughes, Superior of the Paulist Fathers.

Rear-Admiral Aaron Ward, U. S. N., who has just been appointed to take charge of the New York Navy Yard, is a convert to the Church. He was born in Philadelphia, October 10, 1851.

We have the permission of the writer to publish the following. The young convert was formerly a student at the Episcopal Seminary in New York. and is now preparing for the Catholic priesthood.

Since my conversion this summer I have been intending to write you because I feel that you are responsible in a sense for my great good fortune in seeing light and becoming a Catholic. About three years ago when I was a student at Hobart College and intending to become an Anglican Clergyman some one gave me a copy of THE LAMP *as I was much interested in High Churchmanship, etc. It was a great thing for me because then as an Anglican I began to realize from reading* THE LAMP *just what position we were in in regard to the See of Peter. In addition to that I learned what a Christian owes to Our Blessed Lady in the way of Veneration, Invocation, etc. From then on I began to use the Rosary and when I finally began to think seriously of becoming a real Catholic I prayed incessantly to Our Lady for light and the result is that I am "at home" now.*

I have lost my home through my conversion and am sort of an outcast but fortunately my Catholic friends have all been most loyal and so until the seminary opens—wherever I may go, I feel sure of a home.

Under the heading, *Such is "Law" in Portugal,* the New York *Freeman's Journal* prints the fol-

lowing summary of anti-Catholic legislation of the latest European republic:

The Pope cannot communicate with the bishops, nor the bishops with the clergy, nor the clergy with the people without the express consent of the government.

The new law places a premium on married clergy.

The government can close any place of worship at will.

Any priest who is not of Portuguese birth or who has been educated outside of the country, is forbidden to exercise his ministry.

No young man can enter a seminary without first passing through the Godless state schools.

All Catholic publications have been suppressed.

Who but the devil could be at the bottom of such abominable law making? It recalls the reigns of Henry and Elizabeth Tudor.

America tells us that the first family Bible, or the first quarto Bible published in the United States was issued by a Catholic publisher, Matthew Carey, of Philadelphia, 1790, at a time when in a population of 4,000,000, Catholics numbered only about 25,000. A strange fact, if the Catholic Church is so opposed to an open Bible by the Catholic fireside.

The great tower they are erecting in San Francisco to commemorate the opening of the Panama Canal is oranamented at its base with four gigantic statues. One of these represents St Francis of Assisi and another represents Fra Juniper Serra, the Franciscan pioneer-apostle of California. The tower measures eight hundred feet in height, is built on a hill, and its summit rises eleven hundred feet above the sea. It serves the three-fold purpose of a lighthouse, meteorological observatory, and wireless telegraph station.

According to the *Cyclopedia of Education* the First Order of St. Francis (the *Minorites* as they are called collectively) number at the present time about 29,000 members, of whom 16,900 belong to the Friars Minor, 10,000 to the Capuchins, and 1,500 to the Conventuals, these being the three great branches into which it is divided. These friars are distributed over the five continents and possess convents and hospitals in almost every part of the world. In the United States the *Friars Minor alone* have four Provinces, comprising 107 houses and 1010 members, of whom 519 are priests.

The Second Order of Franciscans, commonly known as the Poor Clares, now numbers about 11,330 nuns, divided among 599 monasteries. The majority of Franciscan Religious, however, belong to the Third Order Regular; of these there now exist sixteen separate Congregations of men, with ninety houses and nearly 1,200 members. Of women there are 309 different Congregations with 3,217 houses and 46,110 members.

In addition to this Third Order Regular and quite independent of it, is the Third Order Secular, established by St. Francis in 1221 and embracing devout persons of both sexes living in the world under spiritual direction of the Franciscans. At present 7,140 congregations of such Secular Tertiaries exist under the direction of the Friars Minor alone, numbering in all 1,489,611 members. "Historically," says Father Paschal Robinson, O.F.M., "the most interesting point in relation to this Third Franciscan Order is the fact that its organization went far to give the deathblow to the feudal system in Italy, and that as time went on it reckoned among its members many remarkable men, including Raymond Lully, Columbus, Giotto, Galileo, Tasso, Petrarch, Murillo and Palestrina."

An Illinois editor retired from journalism recently and his good-by is chronicled in the following language. "The undersigned retires from the paper with the conviction that all is vanity. From the hour his paper was started to the present time he has been solicited to lie on every subject, and can't remember having told a wholesome truth without diminishing his subscription list or making an enemy. Under these circumstances of trial, and having a thorough contempt for himself, he retires in order to recruit his moral constitution."

Would that some of our "Yellow" journalists might follow his example.

GRAYMOOR CHRONICLE.

The St. John's Preparatory School on the Mount of the Atonement is making satisfactory progress, although its construction has been slower than we anticipated. The stone work is finished and the carpenters are now erecting the two upper stories which are of wood with outside covering of stucco, or pebble dash. We were enabled to begin the building because of an individual gift of $5,000. In spite of the contributions sent in from other sources this amount is now nearly exhausted and we shall have to have still further help to complete the building without debt. Our readers will remember that the names of contributors are enrolled in a strong ledger which is to be kept in the archives of the Society and year after year a Mass every day is to be said for those living and departed whose names are recorded in this book. We think this a very generous offer to our benefactors and we trust that our readers generally will appreciate it sufficiently to make sure that their names are duly enrolled. Among special things that have to be purchased for the equipment of the building are the following:

Furnace with the rest of the heating apparatus,	$350.00
Kitchen range and other appointments,	150.00
Furnishings for two dormitories, each	50.00
Furnishings for four bedrooms,	15.00
Large refectory,	40.00
Guests' refectory,	25.00
Common room,	40.00
Bath rooms,	150.00

We hope that individual benefactors will volunteer to assume these special items of expense. We think the new building will be ready for occupancy by Jan. 1st. It will accommodate about twenty boys and young men. Our readers understand that these are to be trained and educated for the future missionary priests of the Atonement and will readily comprehend how exceedingly important in the development of our Institute this new building is. We are sure a Divine blessing will rest upon its builders, and for those who have faith to value "treasures laid up in heaven" it affords an extraordinarily good investment.

In the Sisters' Chapel, on the Feast of the Stigmata of Our Holy Father, St. Francis, Sept. 17, the Very Rev. Father Edward Blecke, O. F. M., gave the Habit of the Sisters of the Atonement, Third Order Regular of St. Francis, to Bridget Brennan, in Religion, Sister Veronica Francis, and Louisa Shantal, in Religion, Sister Elizabeth Francis. The Celebrant of the Mass was Rev. Father Damian Kehr, O. F. M.

Dr. James J. Walsh, Dean of the Medical School of Fordham University and the writer of so many scientific and medical books, gave his lecture on "The Thirteenth Greatest of Centuries" at Graymoor on the afternoon of the Feast of St. Louis, Patron of the Third Order of St. Francis. We had no hall or room large enough to accommodate those who desired to hear the distinguished lecturer, and in consequence the lecture was delivered in the open air under the trees on the convent grounds. Dr. Walsh had no difficulty in making himself heard by every one present and all thoroughly enjoyed the literary treat.

We said last month that the Sisters' young apple orchard was unusually laden with fruit this Autumn and a number of our readers have followed our suggestion and already inquired of the Sisters as to the prices. We are now able to state that apples of the best quality, hand picked, will be delivered, freight prepaid as far as Albany to the north and New York to the South, for $3.00 a barrel. Second quality, $2.50. October delivery. "Wind-falls" which are excellent for immediate use, $1.25 per barrel, also freight prepaid. As the supply is limited orders should be forwarded at once.

We beg to call our readers' attention to the Sisters' advertisement on page 3 of the cover. They will appreciate any patronage extended to them, *particularly that of the clergy in ordering their supply of altar-breads from them.* We think all will be pleased with the quality of the Sisters' work.

IN THE ETERNAL CITY.

FROM OUR OWN SPECIAL CORRESPONDENT.

The work of the Church can never stand still. Yet there are times when the workers must take what repose they can, and the hot season in Rome is the holiday season in so far as holiday is possible to the administrators of the Church. At present those Cardinals who can, are resting in the country, visiting Rome only once in the week. The Cardinal Secretary of State is at Monte Mario, and Cardinal De Lai, Secretary of the Sacred Consistorial Congregation goes each day to the same place returning every morning to the Cancelleria. Cardinal Agliardi, Cardinal Chancellor of Holy Church is at Acquasparta, and Cardinals Vincenzo Vannutelli and Cassetta at their episcopal sees of Palestrina and Frascati. For the poor imprisoned Pope there is little rest, yet we are glad to notice that he has replaced some of his audiences by a walk of one or two hours' duration in the Vatican Gardens each morning, and has recently paid a visit to the Pontifical Observatory.

The Holy Father during this month has been the centre of world-wide interest, partly because of the somewhat tardy discovery by the anticlerical press that one of his sisters had a slight stroke of paralysis some months ago. The three sisters of His Holiness live in a tiny workman's flat in the Piazza Rusticucci, in front of St. Peter's, a hundred yards from the bronze doors of the Vatican and almost under the windows of their Brother's apartments. A private telephone has recently been installed between the palace of the Pope and the humble room of his relatives. A stupid *canard* that the Holy Father in disguise paid a visit to his stricken sister (who, it may be remarked, was no sooner ill than she was well again) has met with an official denial and is, indeed, a "silly season" invention of the anticlerical press which longs to show that the Pontiff is free to leave the Vatican.

The other reason of the prominence of the Pope's name in the newspapers of the world is of course the occurrence of his ninth anniversary as Vicar of Christ. The curious coincidence that his life has been divided into periods of nine years has given rise to the statement that he himself did not expect to live as Pope more than the fateful nine years; this of course is a superstition of which the saintly Successor of St. Peter is incapable, and may be disregarded. On the first day of the tenth year of the pontificate the usual *Cappella Sistina* was held. This we described in our last letter, and we need not here repeat our account. Let us merely wish many more years of life to the venerated Vicar of Christ, the "*Ignis Ardens*" (Burning Fire), as the prophecy of St. Malachy calls him. Long may he continue to live up to his motto, "To restore all things in Christ."

The Pope has not entirely suspended his receptions. In addition to the audiences of Cardinals, Bishops and Prelates of the Sacred Congregations we notice two pilgrimages, one from Peru, the other from Hungary, two audiences of First Communicants, and one of one hundred and fifty workmen. There has also been received Mr. Purves Carter, Director of the University of Laval, in Canada, who showed to the Pontiff a famous Albert Durer portrait of the Blessed Sir Thomas More, the martyred English Chancellor. He was presented by the Vice-Rector of the Canadian College in Rome.

IMPORTANT PAPAL DOCUMENTS.

Several Pontifical documents of great importance have been issued since last we wrote. The chief is the solemn Encyclical "Pius X. By Divine Providence Pope, to the Archbishops and Bishops of Latin America, on the condition of the Indians." The Pontiff refers to the *Immense Pastorum* of his predecessor Benedict XIV, 22, Dec. 1741, and deplores the fact that so little improvement has been shown. He refers to the recent tortures of the Indians, of which we wrote in our last letter and appeals to the Bishops to assist missions to the natives, laying stress upon the preparation of priests and the provision of schools for the young, and insisting that the faithful should be awakened to their duty of financing such projects. Slavery, deportation of natives, their forcible separation from their families, etc., he makes sins reserved to the Bishop as did Pope Benedict XIV.

Another document of great importance is pub-

lished by Cardinal De Lai, Secretary of the Sacred Consistorial Congregation, on the course of studies in Italian Seminaries. Pastors are urged to seek out vocations, the *Grands Seminaires* are separated from the *Petits Seminaires*, lay scholars are excluded from church schools (exclusively lay establishments being added where necessary), the home vacations are shortened, and the custom of placing newly-ordained priests in charge of the *cameratę*, or disciplinary divisions, is encouraged as a means of giving them experience. The Cardinal points out the necessity of a weekly day of rest for students, even when a second holiday occurs by reason of a holiday of obligation, the latter being, of course, largely spent in church. A horarium and curriculum of study are also laid down, certain regulations being added in regard to those who study for the government *licenza*.

The Holy Father has written a letter of warm congratulation to Cardinal Conillie, Archbishop of Lyons, upon the restoration to health of the aged Prince of Church. An Apostolic Letter *sub plumbo* has also appeared above the signature of the Cardinal Chancellor appointing Cardinal Van Rossum, the Dutch Papal Legate to the Vienna Eucharistic Congress, to the Deaconry of *S. Caesareo in Palazzo*. The Sacred Congregation of Rites publishes a conclusion of Matins and beginning of Lauds when these should be separated in the private recitation of the offices of the Triduum of the Death of Christ or in the Office of the Dead. Lastly the Cardinal Secretary of State writes congratulating the Bishop of Perigueux in the name of the Holy Father upon certain social works published at the Diocesan Congress of Catholic Associations recently held at Tarlat.

In Process of Beatification.

Sanctity is a mark of the Church. Almost every month pressure of other items excludes from our letter lists of processes for the Beatification of some of her faithful sons and daughters. This month we note the discussion of the virtues of the Ven. Caesare Franciotti, priest of the Clerks Regular of the Mother of God; the Introduction of the Cause of Beatification or Declaration of martyrdom of the negro servants of God Carlo Luanga, Mattia Murumbo and Companions of Uganda, slain through hatred of the Faith; and the Declaration of Venerability of Lucia Filippini, who died in the odour of sanctity in 1723, after having founded the Congregation of Pious Teachers. Her body was exhumed in 1858.

The Sacred College has since our last letter lost two of its members, Cardinal Fischer of Cologne and Cardinal Samassa a Hungarian wearer of the purple. The great work done by His *Vehemence* Cardinal Fischer, as His Eminence was often called in Rome, on account of his strength of mind and policy, is too well known to repeat. He was the great advocate of Interconfessionalism, or the union of Catholic workingmen with those of other Christian, but non-Catholic bodies, against the evils of socialism.

The twentieth century is the age of Congresses. The Federation of Catholic Societies of the United States has held its twelfth annual meeting, the German Catholics their fifty-ninth, the English a third, this year at Norwich. The latter was marked by a strong speech by the Cardinal Archbishop of Westminster, Cardinal Bourne, on the value of the English language as an instrument for the spread of Catholicity. His Eminence referred to the British Isles, the United States, Australia and New Zealand and dealt with the language question in Canada a matter upon which he had spoken (and had been much misunderstood), at the Eucharist Congress of Montreal.

Let us note in conclusion the formation with the Holy Father's warm approval of a "Priests' League" in the diocese of H. E. Cardinal Dubillard Archbishop of Chambrey, France. It is named "*Pro Pontifice et Ecclesia*" and its aim is to combat assaults upon the Holy Father and disloyalty to him in every form. Each priest says at least one Mass a year for the Pope, contributes 20 francs (4 dollars) to Peter Pence and encourages contribution by the faithful. He urges his penitents to Daily Communion, and to prayer for the Vicar of Christ, preaches on the rights of the Pontiff, strives to promote the good and papal press, combats modernism and fights might and main, against the policy of silence upon the Roman question and the iniquitous treatment of God's representative on Earth by the Italian Government.

All success to the League!

Petrus.

ST. FRANCIS OF ASSISI.

By A Carmelite Nun.

Mother Margaret of Jesus (Martyr) saw St. Francis the Seraphic and his Order in Heaven. The glory of this Saint resembled much that of St. Joseph, as she had seen it. She distinguished clearly his stigmata in his hands and feet, which did not appear as she had seen them in pictures but as rays of glory, though very different from those which environed him. She understood that the devotion of Sister Margaret of St. Francis to him, had obtained his particular care over the community, and was assured that any person who is truly devoted to him will obtain the virtues of humility and simplicity, in which he is singularly privileged. (*From her Life.*)

St. Gertrude also saw this Saint in Heaven equal in glory to St. John the Evangelist, and that he was especially rewarded for his profound humility.

Our Divine Lord said to St. Catherine of Sienna: "Consider the perfumes of poverty and the diamonds of virtues with which St. Francis enriched the barque of his order which he conducted to such high perfection; he himself mounted the first and gave the example of this marriage with holy poverty to which he attached himself through love of abasement and contempt of himself. He desired to please no creature outside of My will; he sought humiliations from the world; he macerated his body and destroyed his will; he covered himself with opprobrium and ignominy through love for the humble Lamb that love had nailed and pierced on the Cross, so much so, that, by an extraordinary grace the Sacred Wounds of My Word appeared on his body to manifest in his flesh the ardor which devoured his soul: it is thus that Francis paved the way to others.

"Yes, Dominic and Francis were truly the two columns of the Church: Francis by poverty which has been his porton and Dominic by science."

(*Our Lord to St. Catherine*).

A PROTECTOR AND GUIDE TO BLESSED MARGARET MARY.

Our Lord gave St. Francis of Assisi to Bl. Margaret Mary to be her protector and to conduct her in the new sufferings of which he had warned her.

One day on the Festival of St. Francis, God showed her in her prayer, this great Saint shining with an inexplicable light, and as it seemed, placed in a more eminent glory than the other saints because upon earth he had had more conformity with the poverty and sufferings of Jesus Christ, and had borne in his body the sacred Wounds of this Divine Saviour. God made known to her that this great Saint was particularly united to His Divine Heart, and that he had a particular power to obtain graces from It; that he offered himself incessantly to the Divine Justice in union with the Heart of Jesus Christ, to obtain in Him and by Him mercy for sinners, and especially for those Religious who had relaxed in the observance of their rules. She saw him, as it were, groaning and prostrate at the foot of the Throne of God to appease His anger, on account of some disorders which had taken place in a certain Religious Order and of the relaxations which were there introduced. These disorders were manifested to Sister Margaret together with the horror felt by God for sins of this nature into which persons especially consecrated to His service fall. It appeared to her that the prayer of St. Francis stayed the wrath of God which was ready to fall on these unhappy Religious.

THE VISION OF BROTHER PETER.

One day Brother Peter, a follower of St. Francis, in meditating upon the Passion of our Divine Lord, desired to know which of the three grieved most for the Passion—the Mother who bore Him,—or the Disciple who had rested on His bosom, or St. Francis who was crucified with Him. Thereupon our dear Lady appeared to him accompanied by St. John and St. Francis and told him that she and St. John grieved more than all other creatures at the Passion of Christ; but that after them St. Francis did feel greater pangs than any other; hence the glory in which he appeared. As St. Francis seemed clothed in a more beauteous garb than St. John the latter said to Brother Peter that the reason of it was because St. Francis had worn a viler garment on earth than he.

WHEREIN CONSISTS PERFECT BLISS.

St. Francis, once journeying from Perugia to St. Mary of the Angels with Brother Leo in winter

time, and the great cold pinching him sore, he called aloud to Brother Leo who walked before and said thus: "Brother Leo, although the Gray Friars in every place set a good example of sanctity and of godly lessons, nevertheless I desire you to write down and diligently to note that they know not perfect bliss." And St. Francis journeying yet farther, a second time he called aloud: "O Brother Leo, albeit the Gray Friar be eyes to the blind, deliver men from evil, drive out demons, be ears to the deaf, and feet to the lame, a tongue to the dumb, and what is yet more do restore the dead to life within the space of four days, yet write that he knows not perfect bliss." And journeying yet a little farther, he cried with a loud voice: "O Brother Leo, if the Gray Friar know all tongues, all knowledge, and all the Scriptures in such fashion that he may prophesy and reveal not alone the things of the future, but even also the secrets of consciences and of all souls, still I bid thee write herein lies not perfect bliss." Going a little farther St. Francis called aloud yet once again: "O Brother Leo, Lamb of God, even though the Gray Friar speak with the tongues of men and of angels, and know the course of the stars and the virtues of all herbs, and were all the treasures of the earth laid bare to him, and did he know the virtues of birds and fishes, and of all animals and of men and of trees and of stones and of roots and of waters, still write that herein lies not perfect bliss." And journeying yet a little space St. Francis cried aloud: "O Brother Leo, even could the Gray Friar preach so well as that he should turn all infidels to the Faith of Christ, yet write, herein lies not perfect bliss." And this discourse enduring for full two miles, Brother Leo with amazement asked him, saying, "Father, I pray thee, for God's sake, that thou wilt tell me where may perfect bliss be found." And St. Francis made answer thus: "When we shall have come unto St. Mary, of the Angels, dripping with rain and frozen with cold and bespattered with mud and tormented sore with hunger, and shall knock at the door of that place and the porter shall look forth in wrath, and shall say, 'Who are you?' And we shall answer, 'We be two of your Brethren;' and he shall say, 'You speak not truly; forsooth you are two ribald knaves who go about deceiving folk and stealing alms from the poor, get you gone!' and he shall not open to us and shall leave us standing without in the snow and the wet with cold and hunger even till the fall of the night; then if we shall patiently endure such great injustice and cruelty and villainous rebuffs without peevishness or turbulence, murmuring not against him, and shall think humbly and charitably that verily that doorkeeper reads us aright, that our Lord hath bade him revile us and speak against us, then, O Brother Leo, mayst Thou write, herein lies perfect bliss. And if we shall persevere our knocking, and he shall come forth in his wrath and drive us thence as rascals, with stripes and revilings saying, 'Get you hence, vilest thieves, get you to the hospital, for here you shall not abide, neither shall you eat,—if we shall endure the same meekly and with rejoicing and love, O Brother Leo, then mayst thou write that herein lies perfect bliss. And if we, urged by hunger and cold and by the darkness, shall still persist our knocking and shall cry aloud and entreat him for the love of God with much weeping and wailing that he will open and let us in, and he, scandalized yet more, shall say, 'These are importunate knaves, I will chastise them as is meet; and shall come forth with a knotty staff, and shall seize us by the hair of the head and cast us to the ground, and roll us in the snow and beat us knot by knot with that same staff,—if all these things patiently and cheerfully we do endure, thinking upon the sufferings of the Blessed Christ, which greatly are we bound to suffer for His sake, O Brother Leo, then mayst thou write that herein and in this lies perfect bliss. And yet hearken unto the end, Brother Leo. Beyond all the graces and gifts of the Holy Ghost, which Christ has granted unto His faithful friends, is victory over self, and power for love of Christ to suffer pain and insult, poverty and disgrace; forasmuch as in all the other gifts of God we can take no pride, they being not our own but of God. Hence the Apostle saith, 'What have you which is not of God? And if it be of Him wherefore do you glory in it as if you had it of your own selves?' But in the cross of sorrow and grief we may glory, inasmuch as the

Apostle saith, 'God forbid that I should glory, save in the Cross of Christ.' "

A Superior of one of the Convents was blamed very much by St. Francis for having driven away some thieves who had asked him for food; the Saint said that he had acted barbarously towards them in so doing. He had sinned against charity and the Holy Gospel; that sinners were more readily led back to God by mildness than by fierce reproof; and that our Lord said that He had come not to heal those who were whole, but the sick; and that He came not to call the just but sinners to repent. Therefore St. Francis charged this Superior by his vow of obedience to set off immediately with bread and wine and to search until he found the robbers again, at whose feet he was to kneel down and beg their pardon for his treatment, humbly acknowledging his faults, and offering them the bread and wine in the name of St. Francis with his promise to provide in future for their needs, if only they would repent and cease to offend God. Whilst the holy Superior hastened to comply with this obedience St. Francis sets himself to pray for the conversion of these poor men, who seeing the great humility and contrition were filled with detestation for their crimes, sincerely repented and were received into the Order by St. Francis in which they lived most holy lives until death.

ST. FRANCIS AND THE WOLF OF GUBBIO.

The Story of the Wolf of Gubbio and how he converted the savage beast from a terror to the whole neighborhood into an idolized pet of the entire village is too well known to require detailed description. In St. Francis was revived the original power given by God to Adam over the lower creatures ere the fall weakened man's sovereignty.

ANOTHER CHAT WITH OUR SUBSCRIBERS.

The supply of September LAMPS ran short early in the month and our file has been seriously depleted. We would therefore be very grateful if any of our subscribers would return to us copies of the September issue. We are grateful to those who have sent us lists of names to whom sample copies of THE LAMP may be sent and we hope others will do the same. During the summer months we have run short of our expenses about $200 and we are anxious to catch up with this before the end of the fiscal year, so that for the first year in its history THE LAMP may have proved self-supporting. We will not be able to do this however unless in the meantime we can add five hundred new subscribers to our list. To this end we beg the coöperation and help of our readers.

SUNDAY LABOR FOR THE STATE.

To the Editor of the New York Times:

There is a law in this state, or supposed to be, prohibiting Sunday labor save such as can be considered necessary. Allowing for a wide divergence of views as to what constitutes necessity, there are still some kinds of work that will fall under the head of unnecessary, e. g., building, manual trades in general, &c.

The Father Abbot of a monastery at Graymoor, near Garrison, declares in the present number of THE LAMP that Sunday work goes on not only on the aqueduct, which passes near his establishment, but also on a new state road as well. If it be the case on these sections of these undertakings, it is doubtless the case on the others. In what respect can such work be necessary? and if this be necessary how can any other be called unnecessary? G.

THE CENTENARY CLOCK.

WILL ITS HANDS REACH TWELVE BY DECEMBER THIRTY-FIRST?

A month ago the answer to this question seemed very doubtful but the outlook is immensely brightened by the receipt of the following letter from His Eminence Diomede Cardinal Falconio, formerly Apostolic Delegate to the United States, now among his many other offices, *Protector of St. Clare's Basilica in Assisi!* His Eminence by writing such a letter and sending the Pope's personal blessing to all who aid in the Restoration of the Venerable Church which contains the marvellously preserved Body of "The Duchess of Poverty and the Princess of the Poor" has raised the humble efforts of THE LAMP to the dignity of a crusade and we can take as our watchword the slogan of St. Anthony.

Behold the Cross ✠ of the Lord
Fly O ye of the Contrary Part.
The Lion of the Tribe of Judah,
The Root of David hath conquered
Alleluia! Alleluia!

RECORD ON OCTOBER 1.

Total previously reported through THE LAMP..	$2,360.00
Contributed from all other sources.....	1,735.75
September contributions through THE LAMP...	340.00
Grand total.....	4,435.75

Time of clock 8:52
Behind schedule 8 minutes.

LETTER OF HIS EMINENCE D. CARDINAL FALCONIO.

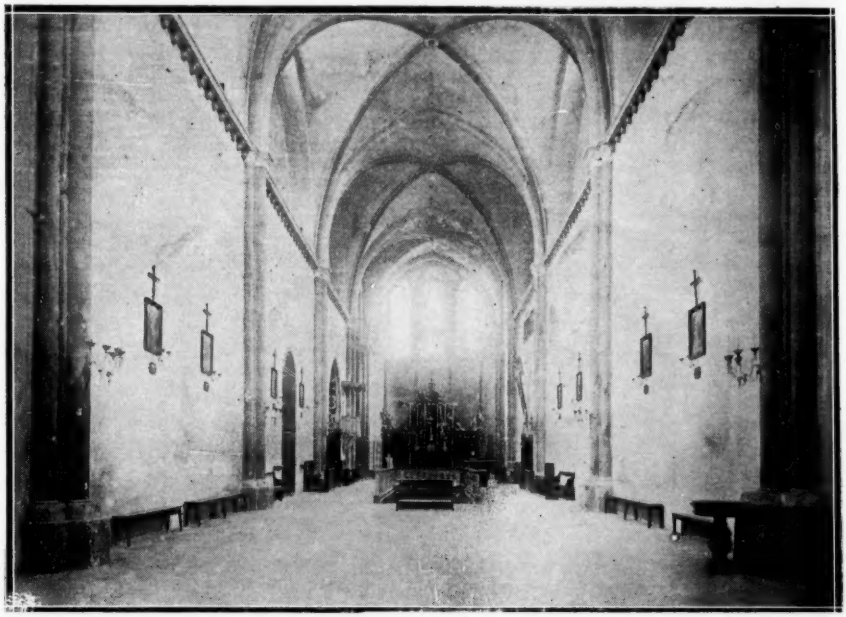
To the Rev. Paul James Francis, S. A.
Reverend and Dear Father:

By THE LAMP which you kindly sent to me, I learn with pleasure of the interest which you are showing in collecting funds for the restoration of the Church of St. Clare in Assisi. For this zeal in co-operating for the restoration of such a monument of Christian art, you and the contributors truly deserve our best thanks. St. Clare's Church in Assisi is the cradle and mother Church not only of all the Sisters who profess the Rule of the Second Order of St. Francis, but I may say of all the Franciscan Sisters throughout the whole world who recognize St. Clare as their spiritual mother and the foundress of the great Franciscan Order of women. It is in this temple where the remains of St. Clare are venerated and where thousands of pilgrims come to admire the wonderful work accomplished by Divine Providence through this faithful and holy Virgin.

Perhaps it will be of some interest to you to know that Our Holy Father has such veneration for this sacred historical building that He has been pleased to raise it to the rank of a Basilica Minor, and for the proclamation of this important pontifical document which confers such dignity and honor on St. Clare's beautiful temple, He has been pleased to select me as His Legate, and appointed me Protector of St. Clare's Convent and Church. The Brief is dated August 9th and was promulgated in the Church of St. Clare, now a Basilica, on the Feast of the Assumption of Our Blessed Lady, the 15th instant, amidst the joy of a vast multitude of people and the concurrence of all ecclesiastical and civil authorities. In such a solemn occasion I made it my duty to inspect personally the building and indeed I had to admire the beautiful colossal lines of this vast monument of Christian art, but my heart sank at seeing the great damage done by the inexorable hand of time. Here in Italy our ancestors full of faith and generosity left to the world the rich inheritance of this and other monuments of Christian art, but times have changed and in order to keep this wonderful work standing we need the help of generous Catholic souls and of all those who know and

admire whatever is beautiful and grand in Christian art.

Yesterday I had the honor of a private audience with the Holy Father. He was highly pleased in hearing of the great interest which you are taking in the restoration of St. Clare's Basilica and requested me to inform you that He most willingly



INTERIOR VIEW OF ST. CLARE'S BASILICA.

and lovingly bestows His blessing upon you and upon all the contributors.

Yours in Christ,

+ D. Card Falconio.

Piazza Cavour 17, Roma.
August 25, 1912.

St. Clare Continues to Work Miracles.

To the Editor of The Lamp:

Two years ago, while on my visit to Assisi, I obtained a medal of St. Clare which had touched the shrine of the great Saint, "The Duchess of Poverty." The following year on Aug. 12, the feast day of St. Clare, I was making my daily rounds to the sick here in the Kneipp Sanitarium and was admitted to the room of a Sister of the Precious Blood, who had been suffering from paralysis of the limbs for several years. I placed the medal of St. Clare in her hands and told her to kiss it reverently, adding that, as St. Clare invoked the help of the Precious Blood when her convent was besieged by the Saracens, so we, members of the Community of the Precious Blood, ought to call upon the aid of St. Clare through the power of this same Precious Blood which she venerated. The next morning the Sister, who was unable to use her hands or feet the evening before, arose from the bed completely cured and astonished her fellow sisters by coming to chapel. The Sister has been working hard ever since and has not felt the slightest sign of her former ailment.

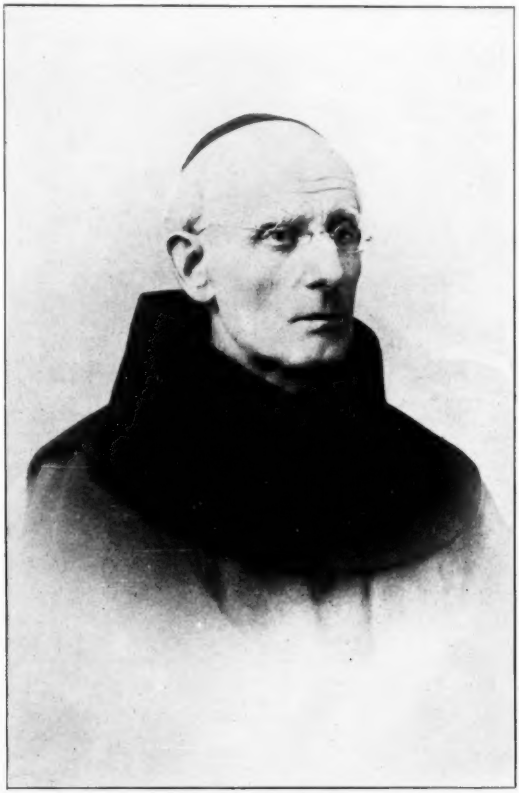
Since reading an account of the restoration of St. Clare's Church at Assisi in the *Catholic Columbian-Record*, I concluded to send you this communication for the honor of St. Clare and the glory of the Precious Blood of Jesus.

Rev. Max F. Walz, C.P.P.S.

Rome City, Ind., Sept. 24, 1912.

THE MOST REV. FATHER PACIFICUS MONZA.

The Most Rev. Fr. Pacificus Monza, Minister General of the Order of Friars Minor, was born at Vicenza in the Province of Venice, Italy, January 26, 1845. His classical studies were made in his native town and during his course of humanities Fr. Pacificus always held the foremost place in his class being specially distinguished by his talent for poetry and rhetoric. On October 25, 1864, he received the habit of the Friars Minor in the Venetian Province of St. Francis and on the conclusion of his philosophical and theological studies was ordained to the priesthood. This was on March 7, 1868. The life of Fr. Pacificus thenceforth was characterized by a steady progress in science, virtue and zeal for the salvation of souls. He gave himself up more especially to the work of preaching popular missions in the country districts. As a result of his efforts in this direction a college was founded in the Venetian Province of



THE MINISTER GENERAL OF THE FRIARS MINOR.

the Friars Minor with a view to forming the young priests of the Order for the labors of the Apostolate. Of this college, Fr. Pacificus was director for several years. At different times he held the offices of Master of Novices, Lector of Moral Theology and Definitor in his Province. In 1889 he was elected Provincial. Six years later, at the General Chapter, which convened at Assisi in 1895, he was chosen Procurator General of the Order and he held this office until October 4, 1897. Not long afterwards Fr. Pacificus was made Apostolic Administrator of the Archdiocese of Scopia in Albania. After he had fulfilled the mission entrusted to him there by the Propaganda, he returned to the Venetian Province and resumed the missionary life which had ever been so dear to him. On October 27, 1911, he was appointed Minister General of the Order by Pope Pius X. Notwithstanding his manifold activities Fr. Pacificus has found time to devote to literary labors, and is the author of several works which are much esteemed, including a brief Commentary on the Rule of the Friars Minor, a Ten Days' Retreat for members of the Order, and a volume of Reminiscences of Fr. Bernardino of Portogruaro, a former Minister General from the same Province. In addition to these volumes he has published a new edition of the well-known Exposition of the Rule of the Friars Minor by Fr. Gabriel Angelus of Vicenza and he has always had the advancement of studies among the members of the Order as much at heart as the development of its missionary work. Fr. Pacificus, in spite of his habitually frail constitution, has ever been an indefatigable worker and it has been said of him what was said of the Seraphic Father St. Francis, "Non sibi soli vivere sed aliis proficere." A man of vast and solid erudition, keen intelligence and great determination, he is somewhat severe in appearance, but his manner is singularly affable and benign and he is most large-hearted. Apart altogether from those graces of the spirit which he has always so assiduously cultivated, Fr. Pacificus is a typical Franciscan of the old school whom the whole Order of Friars Minor may well be proud to see at its head.

St. Anthony's Monthly.

ANNUAL REPORT OF THE SODALITY OF ST. PETER CLAVER FOR THE AFRICAN MISSIONS.

This report given as a supplement to the "Echo from Africa," an illustrated monthly periodical, published by the Sodality of St. Peter Claver (price 60 cents per annum) offers a convincing proof to the friends of the Sodality that the interest which they take in its work is fully justified.

The Sodality, whose chief seat has been established at 16, via dell'Olmata, Rome, Ita., counts at the present day 2 principal centres, 4 branch houses, 11 offices and 49 deposit stations, scattered over the whole of Europe, as well as in America and the Mauritius. The number of its promoters was increased during the year by 718 the total of all members is 40,000.

By word and pen the Sodality labors incessantly on behalf of the vast Continent of Africa, with its numberless Missionary centres to almost all of which the Sodality sends regular supplies of money and other necessaries. In 1911, sixty-one conferences, illustrated by means of lantern slides, were given by eminent and able orators in favour of the African Missions. Forty-eight sermons were preached with the same object. Three exhibitions of church ornaments, several charity bazaars and divers other festivals must also be included in the year's report.

The principal organ of the Sodality the "Echo from Africa" is published in nine European tongues to the extent of 40,000 copies per month, while the secondary periodical, the "Little African Library" published since the beginning of the year 1912 under the name of "The Negro Child" in German and in Italian, reaches a total of 15,000 copies monthly. Amongst the written work of the Sodality may be counted also the publication in German, of the "Almanac of St. Peter Claver" and the "Almanac of the Missions for Children," as well as numerous pamphlets in divers tongues and several African books.

As a result of its efforts the Sodality was able in 1911 to distribute to the Missionaries dispersed throughout Africa, without distinction of nationality or congregation, the sum of $58,224.54. We give here a few totals of sums distributed during the year:

To the	Fathers of the Holy Ghost	$7,356.26
" "	White Fathers	5,158.11
" "	Fathers of the Society of Jesus	7,355.18
" "	Capuchins	2,689.79
" "	Oblates of Mary Immaculate	2,988.25
" "	Oblates of St. Francis de Sales	2,116.59
" "	Society of Missions of Lyons	3,600.38

We are profoundly interested in the African missions and THE LAMP would be proud to enroll a long list of Promoters of the Sodality of St. Peter Claver in America. Write us for particulars.

THE FRANCISCANS AND THE COMMON PEOPLE.

Notwithstanding their literary and academic pursuits, the Franciscans were first and foremost men of action, not schoolmen or bookmen. Unlike the monks of cloistered orders, they came and went amongst those who had most need of them. From the outset their cloister was wherever there were souls to be saved or hearts to be comforted. They nursed the lepers, helped the laborers in the harvest field and the wounded on the battlefield, cheered the traveler, succored the sick, the sorrowful, and the sinful in the medieval cities. Although they labored for the betterment of all sections of society, yet the Franciscans found their mission mainly among the poor and oppressed. In England they sided with Simon de Montfort in the struggles for liberty, and to their influence may be partly traced the birth of the idea of popular government in different parts of Europe.

THE ALB WHICH ST. CLARE MADE FOR ST. FRANCIS.

Two Franciscans, Barnabas of Torni (died about 1474) and Bernadine of Feltria (died 1494) were chiefly instrumental in founding the celebrated *monti di pieta*, or charitable loan institutions designed to protect the poor against the usury of the Jews. In other respects also the Franciscans did most meritorious social work, notably by their devotion to the plague-stricken in 1528 and at other periods. The erection of hospitals and the care of orphans was another work of mercy to which they dedicated themselves, and in which Ludovic of Casoria (died 1885) became most conspicuous in recent times. The modern "Apostle of Temperance," Theobald Matthew (died 1858), belonged to the Franciscan Order.

The great enthusiasm of the friars and their zeal for the spiritual and even temporal welfare of their neighbors, as well as their absolute poverty, which appealed to the faith and idealism of the people, added immensely to their popularity and influence as preachers. They usually preached in the public squares or from the village crosses, and their sermons were cast, not in the abstruse language of the schools, but in the homely phrase of every day life, and thus appealed directly to the people.

Father Paschal Robinson, O. F. M., in the Cyclopedia of Education.

JOIN THE THIRD ORDER OF ST. FRANCIS.

We specially recommend to those of our readers who aspire to a life of entire consecration to God to read the address on the next page of Very Reverend Father Alexander, O. F. M., on "Why Catholic Men Should be Tertiaries." If Pope Leo XIII towards the close of the Nineteenth Century considered the Third Order of St. Francis to be the Salvation of Society, how much more is it needed at the present hour when social degeneration has been immensely accelerated and moral decay is everywhere in evidence. A great revival of Sanctity among the rank and file of the people, manifesting itself in simplicity of dress, frugality of life and self-denial, is the very salt which is needed to preserve the entire social fabric from putrefaction. Secure the little *Manual of the Third Order* by sending 15 cts to the LAMP office and examine the rule and requirements of membership for yourself.

WHY CATHOLIC MEN SHOULD BE TERTIARIES.

By The Very Rev. Father Alexander O. F. M.*

A Tertiary may be defined as a Catholic who, in order the better to secure his eternal salvation, joins the ranks of the Third Order of St. Francis and lives therein a well-ordered life, according to a Rule approved by the Church. In the first place the Third Order originated in a period of unrest. A new order of things was coming into being. The faithful felt that, to be true to God, under the new conditions, they must needs rouse themselves to a special effort. St. Francis suggested ways and means. The Order that was instrumental in working out the solution of those problems of seven hundred years ago is justly entitled to be called venerable, but it would be entirely wrong to speak, in the same breath of its being antiquated. During all the intervening years it has been so closely identified with the Church, so responsive to the beatings of the heart of the Church at Rome, so faithful to the wishes of the Sovereign Pontiffs, and so blest and privileged by them, that it is, today, a living and healthy organism. True, in its long history it has had its periods of greater or lesser activity, but it has always lived. The passing years have but matured its capabilities of doing good, if men but paused to listen to its claims and had the patience and fortitude to reduce its teachings to practice. That it urges today is evident from what is happening in every part of the civilized world. Look where we may, we find unrest. If we seek an answer we are told that

Unrest is Simply an Evidence

of the industrial evolution that *must* ever go on—an evolution that no obstacle in the way can effectually stop. That is an answer which it is useless to controvert, for we have contemporary evidence of the impotence of the strongest Governments to stem the onrush of the great modern industrial tide. In the Middle Ages the wave of commercialism swept away many of the landmarks of feudalism, but the barque of the Third Order rode steadily on the waters, pouring o'er them pacifying and healing oil. The present tide bids fair to sweep away many of the cherished institutions of the past; has, indeed, already deleted some from statute-books and promises to render many others but a historic name, and so the Third Order has *now* a work to do similar to that which it did so gloriously in the past. *Then* it did not attempt the impossible. It did not try to stem the tide that was destined to flow on, but going with the flowing tide, it stretched out multitudinous hands to save hundreds of thousands that would, otherwise, have perished. This is, precisely, the work that it has to do in the current century. This is the work that it will have to do in all coming time. While accepting the statement that "the old order changeth," it has to affirm, by its whole attitude, that Jesus Christ is the same, yesterday, today, and for ever. It has to present to the wide world the object-lesson of Christ still in the midst; for, materialistic as the world is, it has a strong, strange yearning for the realities of the simple life of Jesus of Nazareth.

The Mission of the Third Order

in all time, is to manifest the impress of that Divine life in its members. Not content with preaching and talking about it, the members of the Third Order are to show it in their every-day life by a deep hatred of worldliness, by cultivating simplicity of life, by kindness and good-will, by prayer and self-sacrifice, by personal solicitude for the salvation and the temporal well-being of all the children of God, by sobriety, patience, industry, by taking a living, active interest in all that contributes to the civic weal, and by putting, withal, into the very forefront of all their activities a clear, well-defined, and practical Catholicity. In the second place, not only does the Third Order supply a real want in the society of the present time by presenting a Christ-like front of peace, simplicity, integrity, and piety in opposition to the semi-paganism that exists, but it likewise supplies a real want in the life of the modern spiritual man. There are not wanting in our midst many excellent parochial associations for men. But excellent as they are jointly and severally, they do not quite fill the eye of the man who takes the spiritual life seriously. Such a man seeks an institution under whose benign roof he will feel that all his doings are well-ordered, and whose very atmosphere will compel him to be ever up and doing, with a view to

The Attainment of Christian Perfection.

It is doing no injustice to the sodalities and confraternities of the Church to claim that the Third Order quite fills the eye of the man who is in earnest quest of Christian perfection. While the sodalities are calculated to spiritualize his life from some one or other point of view, the Third Order furnishes him with an all-round equipment. It makes his day a day of prayer, it binds him to daily Mass (when feasible), it urges him to peace and good-will and suggests that he should spread it abroad; it allures him to sobriety and thrift, by preaching to him the duty of simplicity of life; it beseeches him to wage war against the luxurious spirit and habits of the world, and reminds him, by the very habit that he wears, of the poverty, the simplicity, the humility and the sufferings of Christ; it invites him to the study of good literature by obliging him to shun that which is evil. It enriches him by giving him a share in all the good works and prayers of the members of the three Orders of St. Francis throughout the entire world; it frees him from the ban of loneliness that so often depresses the would-be spiritual man, and encourages him to step out manfully and joyously on the narrow road that leads to everlasting life. God forbid that in our large and ever-increasing Catholic population the numbers of men seeking Christian perfection should be few! The lack of depth in spiritual matters, especially among men, is

The Crying Evil of the Time.

The Third Order of St. Francis now, as in the thirteenth century, supplies the want in an adequate way. Will not

*Summary of a paper read at the Third National Catholic Congress, Norwich, England, August 21, 1912.

hundreds and thousands of our men rally to the flag? With full consciousness of the daily and hourly obligations of our Catholic men I have now to show that observance of the Third Order rule though onerous, is perfectly feasible to men of good will. It is a burden, but one which love renders light. It is a yoke, but one which Christ makes sweet. No good work has ever yet gladdened the world without having been, at first, burdensome. Let not our Catholic men flinch or recoil when the burden of the Third Order is mentioned. Readily accepted and joyously borne, the experience of ages proves that it brings peace and happiness to the bearer and hope to the world. The world is ever clamouring for a Francis. What a changed world it will become if it behold not *one* Francis but hundreds of thousands of sons who claim him as a Father and who make manifest his spirit! None of us who now wear the holy habit were worthy to be children of such a father as St. Francis was, but we listened to the call of God and *tried*. That same God invites *you*, St. Francis longs to embrace you as his children, and the Church declares to you that preliminary perfection is not necessary, but simply a desire to become more perfect that you are. *Try!*

EDITOR'S NOTE.—*We will be glad to give all necessary information to any of our readers desiring to join the Third Order of St. Francis.*

QUEEN AUTUMN.

Fair Autumn cometh like a queen
With sunbeams in her hair,
With gold upon her dainty shoon,
And garments light as air.

The gold of harvest's garnered store
She holds in either hand,
The barley bright and graceful oat
Caught in a golden band.

She beareth gifts in queenly guise,
And in her mantle lie
The golden deeds which we have wrought
While the swift summers die.

Her garb is wreathed with ruddy fruits,
And berries, red and brown,
Weave them together so to make
The glory of her crown.

Her eyes are pools of tranquil gold,
Like to the sheen which steeps
The wide, wide fields of yellow corn
Before the darkness creeps.

She scatters gifts—nay, some she holds,
Our glorious, golden hours;
Queen Autumn decks our sunny days
With crowns of golden flowers.

M. Adeline Cooke.

FATHER DOYLE'S SUCCESSOR.

The death of Father Alexander Doyle was a sad blow to the Paulist Fathers and also to the Catholic Missionary Union, but God's work must go on. Immediately after the funeral services in New York a meeting of the Board of Directors of the Missionary Union was convened. The members present were the Presiding Officer, Cardinal Farley, Bishop Harkins, Father Taylor, and Father Elliott. Father Thomas A. Daly, the Father Treasurer of the Paulist congregation, was chosen to take Father Doyle's place in the business management of the Missionary Union. Father Elliott was assigned to take his place as Rector of the Apostolic Mission House and he started to begin his duties before the meeting adjourned.

Our readers may remember that Father Elliott was originally associated with Father Doyle in the conduct of that Institution and so remained until less than three years ago when he was called to New York. He had much to do with preparing a very large number of Diocesan Missionaries in different parts of the United States.

We are informed that this veteran Missionary and well-practiced professor of that holy Art, returns to his ancient duties with joyous enthusiasm.

The Reverend Lewis J. O'Hern has been made Father Elliott's associate in conducting the classes. Having been himself several years a Missionary, Father O'Hern was sent to Rome and he has now finished some years of special study there. Having taken his Degrees he comes to America to help the Bishops and the Church in providing competent Missionaries to Catholics and non-Catholics, at the Mission House.

THANK YOU.

We congratulate the Fathers of the Atonement of Garrison, New York, on the excellence of their periodical, THE LAMP.

The New World (Chicago).

ST. ANTHONY'S CORNER.

The Wonder-Worker of Padua as our readers will see both by the thanksgivings for favors granted and by the record of St. Anthony's Bread continues to provide food for St. Paul's Friary and St. Christopher's Inn and to obtain from God gracious answers to the petitions of his clients through the Perpetual Novena conducted in St. Francis' Chapel on the Mount of the Atonement. For the first time since the Novena began the monthly record of St. Anthony's Bread has exceeded $100. As our own thanksgiving for this we promise in the future to devote one-tenth of all sent us through the Novena to aid the foreign missions or the poor beyond our own borders.

Humanly speaking without this assistance we should be finding ourselves in great financial straits because with twenty to thirty Brothers Christopher to feed every day in addition to our Friary family the grocery, meat and baker's bills are very large. A new Novena is started every Tuesday and petitions should reach us the Saturday or Monday previous to secure admission. We earnestly recommend the one sending the intention to unite with us in making the Novena.

THANKSGIVING FOR FAVORS.

Dear Father:

I enclose check for $2 in honor of St. Anthony for favor granted.

M. M. C.

New York, August 15, 1912.

Dear Father:

Please have entered in your Rosary League of the Atonement and St. Anthony's Column thanksgiving for recovery of stolen bicycle recovered in answer to prayer to St. Anthony after every ordinary means had proved useless. Amongst other means without results tried were newspaper advertisement and answering every possible clue presented by the "Found" columns. Personal search and application to police were tried. Finally prayer to St. Anthony by myself and friend who lost the wheel was tried. Inside of three days its recovery was most remarkable and unlooked for, hence this thanksgiving.

F. X. M.

San Francisco, Aug. 21, 1912.

Dear Father:

Enclosed is New York draft for $5. One dollar is for an offering for a Mass in honor of the Sacred Heart of Jesus and St. Anthony for favor obtained as follows:

A dear boy was visiting here from New York. He had gone out with relatives to one of our inland lakes and was drowned. His parents were coming on from New York in answer to telegram announcing his death. He was drowned on Saturday. On Sunday, next day, after Mass I asked the Sacred Heart and St. Anthony to find his body for the comfort of his parents. On my return home I telephoned his relatives asking if the body had been found and was informed that it was found about noon just about the time I had been praying for it.

G. H. S.

Detroit, Mich., Sept. 2, 1912.

Dear Rev. Father:

Enclosed find $1 in thanksgiving for favor granted in my Novena to St. Anthony almost as soon as I started it. Thanking you very much for your prayers.

J. H.

New York, Sept. 2, 1912.

Dear Rev. Father:

Enclosed is a small offering of $1. I sent $1 last month and asked you to pray for my intention. It has been granted thanks to St. Anthony and the Sacred Heart.

M. E. O'B.

New York, Sept. 3, 1912.

Dear Father:

Enclosed please find check for $10 in thanksgiving to St. Anthony for favor received. May the good work have no ending is the sincere wish of

Yours respectfully,

J. McC.

Kingsbridge, N. Y., Sept. 7, 1912.

Dear Father:

Enclosed find $1. It is for St. Anthony's Bread to return thanks for a favor received.

G. A. C.

Castleton, N. Y., Sept. 12, 1912.

Dear Father:

Enclosed please find check for $20 for St. Anthony's Bread in thanksgiving for a favor received.

M. E. S.

New York, Sept. 7, 1912.

Dear Father:

Enclosed find $2 which I promised to St. Anthony toward the restoration of St. Clare's Church in Assisi for a favor, namely the renting of my rooms to a desirable person.

J. M. C.

New York, Sept. 10, 1912.

Rev. Father:

Enclosed find a check for $20 in thanksgiving to St. Anthony for a very wonderful favor received.

M. C. S.

New York, Sept. 12, 1912.

Rev. Father:

I promised $1 for St. Anthony's Bread if he got me a position this summer. I enclose same for favor received.

M. B.

Brooklyn, N. Y., Sept. 14.

To the Editor of THE LAMP:

Enclosed is a money order for $5 for St. Anthony's Bread in thanksgiving for a favor granted, the renting of a floor which I asked you to pray for during this week's Novena.

A. S.

Jersey City, N. J., Sept. 18, 1912.

Dear Rev. Father:

Please find enclosed $1 which I promised to St. Anthony's Bread if my nephew obtained a position which he did just as the Novena started. Praise be to the Sacred Heart and St. Anthony.

A. W.

New York, N. Y., Sept. 19, 1912.

Dear Rev. Father:

Enclosed find $1 in thanksgiving for favor granted in my Novena to St. Anthony almost as soon as I started it. Thank you very much for your prayers.

J. H.

New York, N. Y., Sept. 19, 1912.

RECORD OF ST. ANTHONY'S BREAD.

We gratefully acknowledge the following offerings for St. Anthony's Bread received for St. Paul's Friary and St. Christopher's Inn since our last report:

Sept. 3	Mrs. J. R.	$1.00
4	G. J. H.	2.00
7	M. L.	1.00
	J. E. M.	1.00
8	M. B. S.	1.00
	"Two Sisters"	2.00
	Mrs. J. C.	1.00
	M. E. O'B.	1.00
	J. B. B.	1.00
9	M. E. K.	1.00
	Rev. Sr. M. L.	5.00
10	G. C.	1.00
	M. C. S.	20.00
12	M. E. S.	20.00
13	F. B.	1.00
	Subscriber	1.00
	Mrs. A. D.	1.00
14	A. L. S.	4.00
	J. M. S.	1.50
16	M. M.	1.00
18	Mrs. K.	1.00
	"A lover of St. A."	1.00
	J. W.	2.00
18	J. G.	2.00
	Mrs. M. A. S.	1.00
19	J. A. S.	2.00
Sept. 19	A. McP.	$1.00
	M. C. H.	1.00
	Mrs. M. B.	1.00
	J. R. McC.	10.00
20	Dr. H. R.	1.50
	L. M.	10.00
	A. S.	5.00
21	J. H.	1.00
	A. W.	1.00
	M. P. L.	2.00
		$110.00

N. B.—Offerings sent for Masses to be said in honor of St. Anthony are not recorded in the above for the reason that we receive many more mass intentions than we can discharge and these are usually sent to aid poor priests in the foreign mission field. They are none the less welcome on that account.

ST. ANTHONY'S CHAPTER OF THE UNION THAT NOTHING BE LOST.

Why should not all the devoted clients of St. Anthony who present their petitions at the Graymoor shrine of the Great Franciscan Wonderworker band themselves together in one sodality by joining the *St. Anthony's Chapter of the Union That Nothing Be Lost?* It was after we had established this first and central Chapter of the Union in honor of St. Anthony that the Perpetual Novena came into existence and, if in gratitude for the favors granted them, the patrons of the Novena should have themselves enrolled in the Union and practice day by day its beautiful rule, which is pure Franciscanism, there is not the slightest doubt that they would greatly please St. Anthony and obtain larger favors through his intercession. We will upon request send copies of the rule in any quantity to all applicants and volunteer promoters are called for who will form bands of thirteen in honor of St. Anthony's number, which stands not for bad luck but good fortune.

The Union That Nothing Be Lost is designed to be an extension of the Society of the Atonement, uniting to the Friars and Sisters of the First and Second Congregations by a fraternal bond a large number of pious souls, who while living in the world desire to associate themselves in prayers and good works with the Graymoor Institute, so that having a share in its labors and sacrifices they may also share in the Society's rewards and spiritual graces.

THE ROSARY LEAGUE PAGE.

THE ROSARY LEAGUE OF OUR LADY OF THE ATONEMENT.

The Object of the League is by the links of the Rosary to unite many pious souls in devotion to the Holy Mother of God under the Invocation of Our Lady of the Atonement, and through the instrumentality of prayer to promote our Lord's work of Atonement in the salvation of souls, by promoting among men devotion to the most sweet Will of God the Father, Union with the Sacred Heart of Jesus Christ, His Son, and Sanctification through the Holy Ghost.

All that is required to become a member of this League is to undertake to say one Decade of the Rosary with the intentions of the League every day. This is called the First Degree. The Second Degree consists in reciting daily the *Threefold Salutation of Our Lady* and the *Morning Offering*, copies of which will be supplied on application. The Third Degree is receiving Holy Communion once a month with Intention that all sinners may be reconciled to God through the Precious Blood of the Atonement, and all Christians be made one in the Fold of Peter, that the whole world may believe and be saved. The dues are 25c a year payable upon becoming a member and due every year thereafter on January 1st. The bronze medal of Our Lady of the Atonement is 25c.

N. B.—Those who become subscribers of THE LAMP are exempt from dues. Address, Rosary League, Graymoor, Garrison, N. Y.

SPECIAL INTENTION FOR OCTOBER.

Revival of Street Preaching by Franciscan Friars as in the Thirteenth Century.

INTERCESSIONS.

Conversion to Christ and Holy Church of the one thousand million who are still pagans. Conversion of the Jews. Return of all Schismatics and members of Protestant bodies to Catholic Unity. Conversion to the Catholic Church of a family; L. A., Mrs. L.; H. H.; E. T.; L. J.; H. E. L.; W. W. D.; J. K.; H. L. E.; J. C. L.; twenty others.

Religious: Sisters of Charity of the Incarnate Word, San Antonio, Tex.; Sisters of the Good Shepherd, Wheeling, W. Va., Sisters of St. Mary's Hospital, Emporia, Kan.; Sisters of Mercy, Muskegon, Mich.; Sisters of the Good Shepherd, Louisville, Ky.; Sisters of St. Joseph, Oxvard, Cal.; Sisters of the Holy Name, Pasadena, Cal.; Sisters of the Good Shepherd, Washington, D. C.; Sisters of the Presentation, St. Hyacinthe, Que.; Sisters of St. Joseph, Prescott, Ariz.; Poor Clares, Victoria, B. C.; Sisters of St. Margareta Hospital, Kansas City, Mo.; Sisters of the Good Shepherd, Reading, Pa.; Sisters of Charity, Helena, Ark.; Sisters of the Good Shepherd, Seattle, Wash.; Sisters of Mercy, Gabriels, N. Y.; Carmelite Sisters, Brooklyn, N. Y.; Carmelite Sisters, Roxbury, Mass.; Carmelite Sisters, Philadelphia, Pa.; Sisters of St. Francis, Pueblo, Colo.

Intentions: Miss H.; A. L.; P. O. L.; J. S.; Mrs. H. L.; Rev. J. R.; Mrs. E. D.; M. O'B.; Rev. N. V.; Mrs. T.; E. L.; Mrs. M. J.; Mrs. H. L.; T. W.; F. W.; P. W.; Rev. J. F.; G. F.; W. S.; M. K.; Miss B.; J. J.; M. Q.; M. C.; G. K.; A. B.; M. C.; W. J. S.; M. F. K.; T. C.; B. B.; Mrs. H. G.; Mrs. J. R.; J. T.; M. D.; I. L.; B. J.; M. G.; J. J. B; M. I.; W. J. C.; J. W.; J. F.; M. W.; R. C. N.; H. M.; Mrs. W.; seven others.

Miscellaneous: Spiritual favors for twenty-five; temporal favors for thirty-five; successful mission in Meshoppen, Pa.; success in undertakings, business studies and financial affairs for twenty-three; special blessings for seven; financial settlements for ten; sale of property for six; successful rentals for nine; finding of lost articles for three; finding of a friend; health for forty-two; means to pay debts for five; happy death for two; grace to resist temptation for seven; spiritual guidance for eighteen; health of mind for eight; peace for three; reconciliation for five; success in vocation for nine; healing of eyes for five; cure of deafness for two; repentance for three; protection from harm for three; special cures for ten; perseverance for five; special graces for five; growth of sodality; recovery of check; relief in sickness for two; contentment for three; positions and work for forty-one; cure of intemperance for eleven; twelve spiritual conversions; return to the Sacraments for eight; help in trouble for six; restoration of sight for two.

R. I. P.: Bishop Ludden; Rev. Philip Kenny; Rev. Francis Klauder; John Bradshaw; Patrick, Elizabeth and Joseph Norton; Martin and Margaret Reilly; P. Coffey; Mrs. Gamewell; David Scully; Francis Brady; J. and H. Brennan; Nelson Madden; Mrs. Hodgkinson; C. C. Grafton; five others.

Thanksgivings: For favors granted, M. M. C.; J. S.; M. S.; Mrs. H. R.; G. K.; F. X. M.; M. B.; G. C.; J. G.; M. S.; Mrs. K.; Mr. and Mrs. B.; recovery of a mother's health; finding of drowned boy's body; healing of eyes for T. B.; nineteen others.

Dear Reverend Father:

Will you kindly oblige a reader of your Magazine, by inserting in the "Thanksgiving" Column, the following favors which I promised to have published if obtained, through the intercession of the Sacred Heart of Jesus, the Blessed Virgin and Saint Anthony.

Easter duty complied with by a negligent Catholic. A law-suit which might have caused much scandal, and a life-long lameness from rheumatism averted. Also the granting of a long desired privilege.

Thanking you in advance, dear Reverend Father, believe me, Yours respectfully,

M. C. MCALEEN.

Academy of the Sacred Heart
Albany, N. Y., Sept. 19, 1912.

THE SEVEN SORROWS.

By Julia C. Dox.

Mary rejoiced that Christ the King was born,
But Sorrow entered swiftly with her joy;
"A sword shall pierce thy soul," so Simeon spoke.
The Virgin Mother trembled as she heard,
Her Child, her Son, her Lord must suffer—what?
The thought was anguish yet she made no sign,
But held Him close and loved Him as her life.

The tyrant Herod sought to slay the Child;
She turned from home and all that made home dear
To find Him shelter in a far strange land,
The pain of parting grim foreshadowing
The sorrow of a parting yet to be.

The tranquil years glide by. The Child is lost,
The little lad has vanished with the day.
In terror searching, resting not, she seeks
Until within the temple He is found.
O Mothers, who have lost your little ones,
The Blessed Mother knows the hurt ye bear!

Scourged, spit upon, and mocked, beneath His cross
He stumbles on, and with sad eyes of love
Takes mute farewell of her who called Him 'Son.'
The sword foretold has pierced the mother soul;
O piteous sorrow! thus to see Him scorned,
Reviled and cursed! Her child! Her Son! Her God!

Dumb with the mighty mystery of her pain
Close to the cross she stands and sees Him die.
His thought of her but points the grief that sears,
That all her thought of Him has come to nought.
Once she could shield her Child, could spare His pain,
But now she waits, herself the helpless child.

Even in death they did not stay their hate,
The soldier's cruel spear adds one more wound
To the poor body. Crushed against her breast,
Her mother heart is torn as He is torn;
This is the Babe she bore, bone of her bone,
Flesh of her flesh, her Child! Yet she forgives!

Again they take Him from His Mother's arms,
The rock sealed tomb the precious dust shall hold.
And she, all empty-armed and sorrowing,
Would share her motherhood with all who need.

Mother of Sorrows! Thus we come to her
And learn of her the victory in pain!

FORM A ROSARY LEAGUE CHAPLET.

The other day a devout client of Our Lady of the Atonement, who gave the statue for her altar in our monastery chapel, brought us the names of six new members for the Rosary League. We said: "Why not form a chaplet?" "What is that?" she asked. Then we explained that when a Promoter of the League formed a cluster or group of members, ten or more in number, we called it a chaplet, corresponding to the bands of the League of the Sacred Heart. To know that she could do this was enough for this zealous promoter and she at once increased the number of her band to ten, including the names of her mother and sister in Ireland. We feel sure that there are other zealous members of the League who need only to be informed about these "chaplets" to follow her example. It will be the duty of the Promoter to keep track of her band, collecting the dues the first of each year and sending them with the names and any change of address to the General Secretary of the Rosary League, Graymoor, Garrison, N. Y. How many will form chaplets during October, the beautiful month of the Rosary?

THE NOVENA OF LAST RESORT.

It will interest the members of the League to know that the Sisters of the Atonement begin on the first Saturday of every month (in honor of the Immaculate Conception) a novena to our Lady of the Atonement which supplements our Perpetual Novena to St. Anthony and to which we have given the name of the *Novena of Last Resort* because we send from the Friary to the Convent a list each month of the petitions, which the clients of St. Anthony report to us, *as not yet answered* and these petitions are specially presented by the Sisters to Our Lady of the Atonement during this novena.

AMONG OUR EXCHANGES.

Failure of the "Open Pulpit."

Our readers will recall without difficulty all the trouble that was caused by the famous "open pulpit" resolution which was passed at the Richmond general convention. The resolution itself originated from Dr. Brady, rector of St. George's, Kansas City, who now admits that it has all been a mistake. Dr. Brady, in his parish paper, makes what he terms a "confession." He had hoped that the "open pulpit" resolution would be a "practical measure which would tend to bring differing Christians nearer together." He now says, "I was mistaken; it has not made the least difference. . . Our ideas are so at variance with those of other churches that nothing results from association, even if we do come in touch, unless our differences are thereby accentuated."

American Catholic (*Anglican*).

The Trappists' Shrine of Our Lady.

A charming description of scenes in the hill country of Leicestershire, England, by the Rev. Vincent McNabb, O. P., in a London weekly includes a visit to the church of the Trappist monks. The beauty of May was on the land, the chestnuts in bloom, the hedges white with hawthorn, the laburnums scattering gold over every copse. But inside the church all was dull-toned, even the light piercing the lancet windows. Over the high altar was a white ivory crucifix, a few dark crimson peonies showed against the ebony panelling of the reredos. There was a "death-like sombreness of stone and wood and flower." But there was one spot that lightened the interior.

"Suddenly, with no inward eye, but with this clear eye of flesh, I caught sight of a little shrine which the stern monks had fashioned as a May offering to the Maiden Mother of God. They had reared it against one of the heavy, uncarved stone pillars of the nave. To hide the barrenness and sternness of the axe-hewn stone they had fastened a banner behind the statue. All around the delicate feet of the statue the monks had set their brightest hot-house flowers; a sea of pink, scarlet and her own maiden blue breaking everywhere into a brilliant foam of color against deep waves of green. From this splendid illumination of color the statue of the gentle Maiden seemed to soar heavenwards as a white bird, engirdled gaily with a wind-caught belt of blue.

"The solemn plain-song had come to rest in deep tones that echoed like voices from a tomb. There was a swift, tense moment of silence. Tapers, white and slender, were lighted amid the sea of leaf and flower at the Lady's feet. Two monks moved from their stalls with deep courtesy to the Maid, and began that master-piece of joy—the Litany of Loretto—in a swift mirthful chant. The bearded monks in their stalls knelt upright, as a regiment reviewed by their Queen, and gave back verse for verse.

"Suddenly my eyes and heart were opened. It was not a choir of the Church's sternest monks I saw. It was a troop of children welcoming a beloved mother home again, crowding round her, clinging to her garments, and saying again and again those childlike nothings that are everything to those that love and are beloved. . . .

"From time to time whilst the song still carolled, I sent my eyes towards the snow white maid with the gay blue girdle, soring heavenward from a sea of light and flowers."

Sacred Heart Review.

The English Court and Catholic Prelates.

"Among the distinguished guests invited to dine with the King and Queen on board their yacht on the occasion of their visit to South Wales," says the Observer, "was the Right Rev. Dr. Hedley, O. S. B., Lord Bishop of Newport. Bishop Hedley received a similar invitation when the late King and Queen Alexandra visited Cardiff, but was unable to accept it. It is interesting in this connection to note that Catholic prelates when invited to Court are no longer expected to array themselves in the cutaway coat, knee breeches, and silk stockings which form the Court costume of a State Bishop, but attend in the proper dress of a prelate, namely, cassock, purple sash, and feriola. Cardinal Bourne, when dining recently at Buckingham Palace, was dressed as he would have been at a reception at the Vatican;

and it is noteworthy that in the official list of guests he was given precedence immediately after Dukes, and many degrees before Anglican Bishops (including the Bishop of London himself), who rank after Marquises, Earls, and Viscounts."

The Catholic Advance.

Latin Pronunciation.

Amongst the numerous activities of the Holy Father in the direction of reforming minor irregularities in clerical practice, his efforts toward establishing uniformity and propriety in music and Latin pronunciation are bearing good fruit. The latter reform is one that presents much difficulty. His Holiness has now addressed a Pontifical letter to the Archbishop of Bourges, Mgr. Dubois, on this important subject. He says, in part:

> And indeed the question of the pronunciation of Latin is intimately connected with that of the restoration of the Gregorian Chant, the constant object of our thoughts and our recommendations since the beginning of our Pontificate. The accent and the pronunciation of Latin had a great influence on the melodic and rhythmical formation of Gregorian phrasing, and it is, therefore, very important that these melodies be reproduced in the execution in the same way in which they were artistically conceived in their origin. Finally, the diffusion of the Roman pronunciation will, as you have well remarked, have this further advantage, that it will consolidate more and more the principle of liturgical unity in France—a unity which has been effected by the happy return to the Roman liturgy and to the Gregorian Chant.
>
> Hence it is our wish that the movement of return to the Roman pronunciation of Latin may be continued with the same zeal and the same consoling success which have hitherto marked its onward march, and we hope, for the reason expressed above, that this reform, under your direction and that of the other members of the Episcopate, may be happily propagated in all the dioceses of France.

The tendency of the French clergy to impart the French pronunciation to the ancient language of the Church is a source of much vexation not only to the Holy Father, but to all others who are sincerely desirous of preserving the grace and dignity of the grand old Latin tongue.

Standard and Times.

Franciscans to Putumayo.

The publication of Sir Roger Casement's investigation into the methods employed by the agents of the Amazon Rubber Company and their treatment of the Barbadoes men, who are British subjects, has revealed a series of atrocities unparalleled in the history of commerce and of crime. It was felt that a mission of some sort was sorely needed to cope with the horrors of such a situation. As the recognized religion of Peru is the Catholic Faith and no other form of religious worship is officially tolerated, that portion of the problem gave its own solution. As the British nation has special prestige with the natives, and the Franciscan Order with the Peruvian authorities and people, the Holy Father expressed the wish that the members of the English Province should volunteer for this useful and holy work. Accordingly at the Definitorium, held at Forest Gate on Wednesday, August 7, the applications of FF. Frederick, Felix, Cyprian and Leo were favorably considered. The Mission is to be financed by the Holy See, and helped on by the voluntary contributions of the British nation. As at present arranged the Missioners will proceed to the scene of their labours toward the close of autumn. Peru is a region whose history speaks of many a Franciscan association, and the labours of our Fathers made it a far different land in their day from what it is today. May God bless this present effort undertaken by their children and crown it with success!

The Franciscan Monthly.

A Wonderful Restoration.

Last July on St. Swithun's Day Winchester, England, celebrated the successful completion of the long and difficult task of restoring the stability of its great cathedral fabric. The work was so extraordinary a feat that it deserves chronicling, as it will repay study, even for us Americans accustomed to daring and adventurous engineering operations. It is difficult, says an English paper, to convey an adequate idea of the wonder and romance of the undertaking. Above ground there is little to show for the expenditure of the sum of over 113,000 *l.* ($565,000). But the result is that instead of a crumbling and dangerous ruin one of the finest cathedrals in Europe now stands in a sounder condition than it has ever been in since its consecration eight centuries ago, and may outlast another eight hundred years.

Soon after its completion ominous signs appeared that all was not well with the foundations of the Cathedral. Through the succeeding centuries first one part and then another gave warning after warning of approaching disaster, and there was no knowing how to offer a permanent remedy. The first years of the present century found the building in such a condition that it was obviously impossible for it to last. Skilled architects and engineers were called in by the Dean and Chapter. Their worst fears were confirmed as to the imminent danger of collapse, but their hopes were raised by the opinion that it was possible to prevent it.

Public appeal was made for the large funds needed, and the response rendered possible the beginning of the work in 1905.

Water was the cause of the trouble. Thirteen feet down in the foundation were discovered the ancient piles on which the building rested, oak and beech trunks placed in two layers crosswise, and as sound as when first put down. These rested on a bed of peat, but below this was found the treacherous water-charged gravel that threatened disaster. The enormous weight of the heavy masonry above was forcing the timbers down into the unstable gravel. Hence the great fissures and cracks and settlements that everywhere showed themselves in the massive stonework. To pump out the water was found to be impossible. A plan of far greater daring and ingenuity was conceived and carried out. Below the water-bearing gravel was found hard, flinty chalk offering as firm a foundation as could be desired. On this has been laid a new foundation of concrete.

Holes were driven down through the peat and the gravel, a space of five feet being treated at a time, and in the cavity bags of concrete were laid, four layers of them. When laid they were ripped open and the interstices thus filled up so as to form a solid mass impervious to water. Then the water that had risen above was pumped out and the cavity filled with more concrete, which was carried up to the old foundations, so that the building now stands upon a bed of concrete resting on the flint chalk below the water-charged gravel.

It is easy to describe, but the doing of it is the marvel. The concrete had to be built up under the water by a diver in absolute darkness. His diving-boots weighed 20 lbs. apiece, each having a thick lead sole; the dress weighed 30 lbs.; the leads on the chest and back were 40 lbs. each, and the helmet 20 lbs.; making, with the remainder of the equipment, a total load of nearly 200 lbs. Yet, notwithstanding this weight, the flotation power of the water was so great that, in the case of a lightly built person going down the ladder, instead of treading on the rungs, it was necessary to place the feet beneath them and pull oneself down step by step. The pits were absolutely dark, owing to the water being thick with peat, and no artificial light was possible, so that the whole of the work had to be done not by sight but by feeling.

Year in, year out, the diver, Walker, worked at his slow and difficult task, while the fissures in the walls above were being filled by forcing liquid cement into them. The man's name deserves to be remembered. If you are ever in Winchester it would be fitting to go to the Cathedral and say a prayer for him, if you have the proper feeling for duty done in darkness and loneliness but with untiring devotion and unswerving fortitude.

St. Andrew's Parish Visitor (Anglican).

THE HAPPIEST OF MEN.

St. Francis expresses in loftier and bolder language than any earthly thinker the conception that laughter is as divine as tears. He called his monks the mountebanks of God. He never forgot to take pleasure in a bird as it flashed past him, or a drop of water as it fell from his finger. He was, perhaps, the happiest of all the sons of men. Yet this man, undoubtedly, founded his whole polity on the negation of what we think the most imperious necessities. Why was it that the most large-hearted and poetic spirits of that age found their most congenial atmosphere in these awful renunciations? Why did he who loved where all men were blind seek to blind himself where all men loved? Why was he a monk, and not a troubadour? We have a suspicion that, if these questions were answered, we should suddenly find that much of the enigma of this sullen time of ours was answered also.

Gilbert K. Chesterton.

EDITOR'S MAIL BAG.

Two Spanish Sisters Wanted.

To the Editor of The Lamp:

We have opened a new foundation in Carlsbad, New Mexico. There is a large congregation of Mexicans, and a school of two hundred and sixty children. The Fathers have labored for five years and have come to the conclusion that little progress can be made until the children are trained under the Sisters. We cannot speak the language therefore cannot take the school. In your zeal for the welfare of the school and religion perhaps you could influence two Spanish Sisters to come and aid us for a year or so. This would be indeed meritorious work as it is nearly all gratis. We are conducting a Sanatorium for support for ourselves. We would take every care of the Sisters and God would certainly reward them for the good they would do religion in this neglected South.

We are respectfully yours in the Sacred Heart.

Sisters of St. Francis.

Tubercular Sanatorium,
Carlsbad, N. M.

Horse Shoe Luck.

To the Editor of The Lamp:

The article "Horse Shoe Luck" in the June copy of The Lamp strikes me as something of an encouragement for that superstition. I visit many families as a Sacred Heart League promoter and find that those who have the Horse Shoe over their door are sufferers of the most disgraceful kind of trouble and on the other hand, the homes which have a Badge of the Sacred Heart tacked over their door and honor it, have more peace and blessings. One woman I called on began telling me her trouble of how her daughter left home, was married to some worthless man by some Judge and later turned to drink. I looked around for the Horse Shoe and sure enough, there it was over the door. Another told me that thieves had entered her house twice. Of course the Horse Shoe was there, the thieves do not take that article away as it gives *them* good luck to get in again. I think it would be well if our clergy would do more to discourage this frightful superstition instead of saying anything that would seem to encourage it.

A Lamp Reader.

A Letter of Thanks.

To the Editor of The Lamp:

Will you kindly permit me, through The Lamp, to thank the several persons who have shown interest in our Society of St. Joseph, especially the good priest who sent us thousands of votes for the money to be distributed by the Siegel-Cooper Co.

We, the Daughters and Companions of St. Joseph, thank all and will remember them in our special prayers every Wednesday night. In trying to secure funds to build a school large enough to accommodate the thousands of Italian children of the Bronx who are growing up without any religious training, we gladly accept anything that can be converted into a penny. We ask but crumbs—2c weekly. Those who secure seven members who will give this 2c weekly are known as Daughters or Companions of St Joseph. Women and girls—Daughters, men and boys—Companions. All share in the Mass every Sunday at St. Joseph's shrine at 9 o'clock, and at special High Masses throughout the year.

Mary E. Leahy,
Senior Daughter.

Editor's Note.—*We are glad of the opportunity to again call the attention of our readers to this remarkable society which is doing so much practical good. Our interest in it is all the deeper because it has been incorporated into the Union That Nothing Be Lost, as a St. Joseph's Chapter devoted especially to the Christian and Catholic education of children. We should like to see similar chapters established in other places besides New York city. Meantime individuals anywhere in the United States can attach themselves to the New York Chapter by sending their name and address to Rev. Father Francis Oppici, O. F. M., 278 E. 151st St., New York City. We also ask all our New York readers who have occasion to purchase anything of the Siegel-Cooper Co. to remember St. Joseph's Society and ask their votes to be recorded in its favor. Compliance with this request may mean for the Society anywhere from twenty-five to one thousand dollars per annum or even more, the largest prize being* $3,000.

A Cry from India.

To the Editor of The Lamp:

Please accept my heartiest thanks for your very kind letter of June 11th. I am very grateful to you, dearest Father, for all the kind things you say in that letter and for the practical help you mean to give to *The Trumpet-Call*, which stands so much in need of help. Your editorial comment recommending my paper to the support of the American Catholics will, I am sure, do a good deal to bring in the much-needed help and thus enable me to keep up that paper, which by God's grace, does some good in the clerical world as can be seen from the encouraging letters I receive from all sides. May the Sacred Heart of our Lord be ever praised and may Its reign be spread far and wide by its means in the hearts of all our dear Confrères and through them in the hearts of all the Catholic Faithful.

My sincerest thanks are also due to you for so kindly sending me through the *Society for the Propagation* fifteen intentions of Masses. A few days ago, I received a letter from Rev. Fr. Dunn advising me of the dispatch of $15, which I hope to receive soon. Meanwhile I beg to inform you that I have said already all these Masses in advance as requested by you. I shall be much obliged to you, dearest Father, if you can do me the like favour from time to time, as it would enable me immensely to cope with my work both of *The Trumpet-Call* and of relieving the needs of the poor schismatics, whose conversion would greatly be facilitated, if I had some pecuniary means also to relieve their wants.

We have some 2,000 schismatics in this Diocese of Mangalore most of whom are ignorant and poor folk. Relieving their corporal necessities means paving the way of their conversion. And what is it that is required? Some clothes to dress them decently which for children would cost 25 to 33 cents, for men 50 to 75 cents and for women 75 cents to one dollar. Just now many of them are in need of rice, which *per mero* costs one dollar and 75 cents. Oh! if I had some money to dispose of, my work would be much easier. At present I attract them by pictures, medals, rosaries, and scapulars which I distribute among them profusely. They take to them in right earnest, though at first some show a little reluctance. But my supply of these things soon falls short as the demand is always in excess of the supply. Any amount of such pious objects would be most welcome to me here, as that would be another means in my hands of attracting these people.

Three villages are being disposed for submission to the Church. Some have already practically submitted. They have allowed me to bless their houses (there are 24 families who have done so) some have approached the Sacraments and attend Mass on Sundays here at Killianpur where I live in a miserable cadjan shed thatched with grass. It is one hall 26 x 10 feet and serves as a chapel as well as my bedroom, refectory, reception and study room, etc.; in fact as everything.

A small, decent chapel is a crying need. "If we see you building a chapel for us, we shall then come over in larger numbers," repeat the schismatics to me frequently, "for," say they, "we have already a church for us at Brahmavor (the headquarters of the schismatics). We have been taxed already for it, poor as we are; now if we come over to you, you will ask us to contribute for a new chapel. We have nothing, as we are poor. So let us first see you building a church. We shall then flock in larger numbers." I am therefore in much straits. You may fancy my position. If something could be done for these poor people by way of providing them with a separate chapel, they will be soon won back to the Church.

This matter does not brook any delay. Because Bishop Alvores, the supporter of the schism—a schismatic Goanese priest who got himself consecrated bishop by the Jacobite Bishop Mar Dionysius of Malabar—has been at great pains to find a successor to the old schismatic Goanese priest Fr. Novonla, this latter being very old and consequently unable to cope with the work. The spiritual condition of this people is most neglected. Sunday is utterly disregarded by many, the Sacraments are neglected. Since I came here, I have heard the confession of people who had kept away from the Sacraments for 2, 3, 7, 15, 18, 20 and 22 years and baptized children of 1, 2, 7 and 9 years!! Young persons of 18 and 20 years and more have not yet made their first confession nor received first communion.

Unable to find any schismatic priest to perpetuate his schism Alvores's inventive imagination led him to the Jacobites of Malabar, from whom he got a few hands. But no sooner did these schismatics learn that the Jacobites were a married clergy, than they repudiated them and loudly protested against Alvores for having introduced such people as their spiritual guides. As long as Portugal was ruled by a King, Alvores had no admittance in Goa as he was a suspended priest. Now that the Portuguese government is republican, he has wended his way to Goa and has opened an English School at Panjim (New Goa) with the intention of catching one or more Goanese young men in his nets. He will give them cassock and, soon ordain them and bring them to this place as Goanese priests, as these schismatics clamour only for Goanese priests as their spiritual guides.

You thus see, dearest Father, in what sore need I am in every way. I need prayers and I need money to carry on this work successfully. I appeal to you and through you to the American Catholics, whom God has blessed with the plenty of this world. Whatever help will be given me will be most gratefully accepted and acknowledged with hearty thanks. You will be my kind interpreter and spokesman.

(Rev.) A. J. d'Sousa.

Killianpur, S. Canara, India.

BOOK NOTES.

Saint Francis of Assisi: A Biography. *By Johannes Jörgensen. Translated from the Danish with the Author's Sanction by T. O'Connor Sloane, Ph. D. With 5 illustrations.* 8 *vo.* Pp. xvi—428. $3.00 *net; by mail,* $3.16.

Contents:—Francis the Church Builder—Francis the Evangelist—God's Singer—Francis the Hermit—Appendix: Authorities for the Biography of St. Francis of Assisi.—Index.

To quote from the Publisher's Notice:

"This is a translation from the Danish of a work which has already been rendered into both French and German, and which has received considerable commendation from the continental critics.

The author, Johannes Jörgensen, a writer of reputatoin in various fields, while a comparatively recent convert to Catholicism, has devoted several years to visiting the localities associated with St. Francis; during his pilgrimages, he received constant encouragement from prominent members of the order, as well as assistance in his studies in the wide field of Franciscan literature.

In addition to the narrative the author gives an important appendix, "Authorities for the Life of St. Francis of Assisi." In this, he deals with the writings of St. Francis, his Biographers, the Franciscan Legends, the Histories of the Order, and some Authorities outside of the order. A special index to the Appendix, as well as an index to the general narrative, has been provided. The book is illustrated by three portraits of St. Francis, and two other full-page reproductions, printed in double-tone on cameo plate paper." This is a delightful and *almost* entirely satis-

fying *Life* of the Little Poor Man of Assisi, we say almost, because great lovers of our Saint are fearfully exacting, their affection makes them so. However, the biography before us reaches a very high-water mark of excellence. To quote from a recent review:

"The literary style of the work is simple, unemotional and of scholarly placidity, yet there is no lack of noble enthusiasm for the noble central figure. There are presented a few valuable reproductions of old plates of St. Francis' time, and one of a more modern period—a copy of the celebrated one by Spagnaletto in the Palazzo Reade, Genoa."

The general style of the book as regards binding, paper and type is of the best, as we always expect from *Longmans Green.*

We are glad to have brought to our attention two valuable brochures on *St. Clare by Father Paschal Robinson, O. F. M.*

(a) THE PERSONALITY OF ST. CLARE, and (b) THE RULE OF ST. CLARE.

The first is an excellent marshaling and presenting of the all too scanty material from which we can, notwithstanding, get a really definite and enchanting picture of this valiant woman of Assisi.

We must quote this summing up: *"We see too, in St. Clare's repulse of the Saracen Archers of Frederick II, who had sought to force an entry into S. Damiano, what mettle her heart was made of. In her conduct on that occasion there was a quiet heroism, quite devoid of feminine fussiness, which imposes itself upon men and women and alike creates an atmosphere. Nor was that the first time Clare had faced armed men without flinching and had routed them. Of weak health, always in pain, she lived upon her spirit, the courage of which is indestructible. Witness her love struggle under every possible disadvantage for the 'Privilege' of Most High Poverty. The story of that struggle is a revelation in character as beautiful as it is pathetic.*

"But we may not dwell upon it now. Enough to recall how the gentle Abbess, who 'out of weakness was made strong,' held steadfastly to her way, unwearied and fearless, never swerving from the path St. Francis had marked out for her. The sense that she was called upon to uphold his ideals gave to her character an indomitableness, a calm determination, a still enthusiasm, a sheer defiance of all hindrances that never left her to the end. And in the end she got all she wanted because she would not take a nay, and because before getting or giving anything she gave first and wholly herself."

Father Paschal's second brochure, upon the RULE OF ST. CLARE, is the last word upon the subject, barring possible but highly improbable future discoveries in hidden archives. *The Dolphin Press,* Philadelphia, has gotten this up very artistically, there are two beautiful sepia tinted full page illustrations and the whole is on heavy rough edged cream tinted paper. It is a marvel how it can be offered at ten cents a copy.

ST. TERESA OF JESUS. *Edited by Rev. J. J. Burke, C. S. P. The Columbus Press, New York City.* This handsome book of 727 pages, splendidly printed and illustrated, deserves the unstinted praise of all who value the fine workmanship of the Paulist Fathers Press. The contents of this volume are beyond praise.

Under one cover we have "The Life, Relations, Maxims, and Foundations," written by the Saint herself, together with the Book of Foundations, of St. Teresa of Jesus of the Order of Mount Carmel.

It is accompanied by maps and illustrations, reproduced from those of M. Hye Hoys, of Ghent, who travelled to the places here portrayed to give as exact as possible a verisimilitude to them. We here find St. Teresa living before us. Father Elliot in his admirable *Introduction* reminds us that the great Carmelite was a pastmistress of literary ability as well as spirituality, and that her writings have stood the test of three and a half centuries. One has only to open and read, to understand this survival; for there is in the Saint's writings an unfailing appeal and also satisfaction to the aspirations common to every generation of those whom we call *Mystics,* but who know themselves to be the only *Realists,* for they have eliminated all but the two great actualities, God and the Soul.

THE PRICE OF UNITY. *By Rev. B. W. Maturin, Longmans Green & Co.*

We do not hesitate to call this a remarkable book, and a greatly needed one. It will appeal to the Catholic minded type of Anglicans as no other controversial work that we have seen. We hesitate to let stand that word *controversial* in this application so very unlike the ordinary work of the kind is Father Maturin's deeply thoughtful book. We quote the following from a review that appeared recently in the *Catholic Universe* (*London*):

"Of the many people who should read this volume with profit and edification, two classes in particular may be mentioned for whom it supplies a real need. In its subject-matter "The Price of Unity" is addressed to those high-principled and spiritually minded Anglicans among whom the author once was himself included; these receive at his hands not only courtesy, but respect and affection. Anglicans should read the book for the great lesson that its argument holds—the irresistible claim of the principle of Unity in the Christian Church, and the price which must be paid, even in sacrifice and tears, to attain this great possession. They will find in it no appeal to passion, no evidence of a wish on the writer's part to see his Church exalted and prospering for the sake of her material glory and worldly position; but they will find a spirit of admiration for all that is good and even great within the Church of England, blending with the call, on spiritual as well as on intellectual grounds, to consider that Unity is essential in the Fold of Christ, and that for those who have lost it a price must be paid for its recovery.

But there is a class of Catholics, also, who will do well

to read Father Maturin's pages, and, reading them, to be illuminated on many things, and taught to cultivate a broader spirit of understanding and tolerance towards those who are much more justly entitled to be called "our separated brethren" than "our friend the enemy." True as it is that the average Anglican does not understand the Catholic position as it is seen and understood by those within the Church, is it not true also that there are many Catholics who certainly have no idea of the way in which the case for Anglicanism presents itself to the Anglican mind? Father Maturin's is the kind of book to enlighten both sides, and to show that, after all, the gulf of division, effective as it is for its unfortunate purpose, is less wide between "advanced" Anglicans and ourselves than many suppose.

To sum up more or less in the author's own words: "the real, the only illumination in the darkening theological speculations and differences of today is the authority of the Pope. Where else can we find any certainty? Anglicanism defines, decides nothing. It emits pious aspirations towards unity of faith, but it holds within its borders a congeries of mutually destructive doctrines, High, Low, Broad, which make the seeker as bewildered as the teacher. No one can find out any authoritative source of dogmatic pronouncement in the Anglican Communion. It embraces good men within its fold; it has sheep, but no Shepherd. Quite otherwise is it with Catholicism. The Papacy is the heart of it. Ignore, displace, the Papacy and you would have a mob without principle of action or coherence, you would have Catholics without Catholicism, a wheel with never a nave in it. Such an arrangement not only would not work; it would not be what the Catholic Church must be, Catholic; it would be all circumference without a centre. The Papacy is a fact, a necessary fact of the Catholic idea. With no Pope would be no Church. He is not a figure-head, an ornament, a useful factor in ecclesiastical unity and life; he is the fact. And until High Churchmen recognize that fact, they remain, spite of every devotion, imitation, appeal, or hope, as much outside the Church as Greeks or Russians. It is precisely *the Pope that matters.*"

AT GRIANTE.

(*From a Correspondent.*)

After 9 o'clock Matins in the little English Church at Cadenabbia I strolled up the narrow mountain road behind to the village of Griante. A wide tract of luxuriant ground dotted plentifully with villas and homesteads, with fields and gardens spread out in rising terraces to the sun, lies beneath the great height of Crocione. And here a little way up is Griante with its one or two little streets, narrow and tunnelled, cool when the hot afternoon sun is beating on the hillside.

But today here is something going to happen, for the children in their Sunday best are gathering from all directions in the tiny "piazza parochiale" in front of the church, from which you look down through the vines and maize and corn to Menaggio, and over the calm waters of the lake to Varenna and Bellagio, and the mountain-side opposite gleaming with white peaceful hamlets. And by the church-door in the shade one or two vendors of cakes, sweets, and toys have already established themselves, and the ice-cream man is doing as good a trade as he does in Soho or Shoreditch.

Every now and then the bells peal out, and the mountains send back the sound. Women are beginning to collect, their heads for the most part covered gracefully by a square of black lace; some of them make a clattering with their old-fashioned wooden clogs, disdained by the younger generation. A clanging bell sounds once or twice from inside. All the loiterers outside begin to make a movement to the door. Inside the church is already half full of women and girls kneeling most devoutly. The heads of the little boys are visible within the chancel-screen, and some more are above in the organ-gallery, which, as is usually the case with the churches round Como, is over the west door.

The sacristan is going round lighting the candles, twenty or so above the altar in its festival dress of white and gold, six in the great mediaeval standard lights along the screen, and more hanging from the walls of the church. Spotless white lace is spread over the altars and screens and font, three or four hanging lamps twinkle before the altar, and above from a window cut in the half-dome of the apse looks down in soft and tender eighteenth century colouring a stained-glass copy of a familiar "Raphael."

By this time all the seats are full of kneeling women and children—some of the pretty, dark little things are sitting quite at home on the steps of a side altar; and the space under the organ gallery is full of men in their Sunday clothes.

THE INTROIT.

The organ plays. The priests enter and kneel a moment before the altar on their way to the sacristy, and presently they emerge in glorious red and gold, and the wonderful *Eleison* strikes the note of the great sacrificial service of the Church. As the great drama goes from point to point, rich with moving colour, light, and incense, and solemn with the old cadences, and the foreign tongue, one notices that here at least in this mountain village the Mass is thoroughly known, the people are not saying their own prayers but following and joining in the action. And the words, so like the words of their own tongue, are familiar with all the tender associations of childhood—not perhaps all understood, but who would claim to put in words which could be understood with logical clearness the unfathomable Mysteries, before which the angels veil their faces?

The singing is done very carefully, but the men have not very pleasant voices. It is a relief when the clear voices of the boys take up the softer parts.

THE SERMON.

Of course we all sit for the Creed, and then the preacher appears in the pulpit, which is bracketed high up on the south wall and approached from behind. He is square-faced, with black eyes and hair, and his easy manner in the pulpit, as he begins to talk without book or note, indicates that he is a great light in the district and knows his hearers well.

My Italian did not carry me very far, but I could see that in the address there were many of the elements of good preaching. He spoke with readiness and ease, the natural gesture accompanied every point; though the audience were very simple folk he did not talk *down* to them, but kept all through a high level of thought and dignified language. It came out before he had been preaching long that the church was keeping its patronal Festival that Friday morning. The patron saints were two early Christian martyrs, SS. Nabor and Felix, and the preacher dwelt for some time on the immense importance to the world of the struggle then and now between "paganismo and Christianismo." Then he talked very sensibly about the meaning of human greatness, and pleaded admirably for the greatness of the imitators of Christ, and so he eulogized SS. Nabor and Felix as great examples as well as great helpers.

The sermon ended solemnly and reverently, Mass went on to its sublime conclusion, and after many words of greeting on the piazza outside, umbrellas were raised, and little parties of parents and children took their way home, up the narrow cobbled paths between the gardens, where the vine and the maize and the yellow corn grow in long rows side by side, and the wistaria and oleander hang invitingly over the walls of some of the villas, and the hillside is rich with wild flowers.

REFLECTION.

I walked back to the hotel thinking over what I had seen —a whole community practically joining on a weekday morning in the great solemnity of the Mass at the patronal festival of their little mountain-church. I had seen men, women, and little children who could barely walk all signing their foreheads with the same holy water, all bowing the knee to the same altar, all uniting in spirit in the same service, that comes down to them, rich and beautiful as the glorious nature outside, acceptable and unquestioned, as a thing to delight and refresh the soul, and to unite redeemed men in harmony and peace. I had seen it, and felt the wave pass through the village on its knees, the breath of the Spirit of God. The spontaneousness of the worship of the children, their artless reverence and sweet looks, the solemn faces of the men standing under the west gallery, and the old grandmothers with their black lace veils, the young women with their little ones, impressed on me most forcibly that which we in England are losing more and more—the domestic beauty of religion, when whole families worship thus together the Father of all in and through the one Lord.

London English Church Times (Anglican).

JUPITER MUCH DISTURBED.

The upheaval which is going on now across the surface of Jupiter is attracting wide attention from astronomical observers. It is said that such extraordinary phenomena has never been seen on the planet as those now displayed by the most mysterious part of it, called the famous Red Spot. Referring to this Spot, Chas. Nordman, Astronomer of the Paris Observatory says: It is oval in form, extremely red and situated south of the Jovinian equator. It is 41,000 kilometers long and 14,000 wide. What is the origin of the Spot? With all the blood that has been foolishly poured out on earth for mere trifles, possibly we might make a larger blotch than that on the surface of our earth. But the discoloration we are considering has another origin, and the fixity of the form inclines one to fancy that it represents or is a continent in process of formation, a sort of gigantic volcanic slag poured out on the surface of the planet and drifting onward like an ice-floe. Until recently it had a definite place, but for a year back there are enormous and unforeseen displacements in it, and the color is daily advancing westward on the planet with an ever increasing rapidity, What are the causes of the colossal upheaval? To what cataclysms in its depths, to what phase in its evolution does this correspond? It would be imprudent to venture on the slightest surmise.

THE WAY OF THE SAINTS.

It is a humble one; it does not lie in doing great things. True, the saints were heroes; but heroism is oftenest found in hidden places, in everyday life, at home, in the commonest circumstances of the world. To be, as the Gospel tells us, "poor in spirit," that is, not greedy for ourselves, not bent upon worldly success at the cost of honor or charity, but anxious first for God's glory and the good of others, counting all things but loss that we may gain Christ; to be meek, bearing injuries and slanders with patience, loving to be unknown and unnoticed, not standing up for our rights eagerly or angrily; to mourn for sin, even as David and Mary mourned; to be hungry and thirsty for justice, which is God; to be merciful, clean of heart, peaceable and making peace; to count it joy to be allowed to suffer for Christ; by practicing these things we shall be treading the royal way, the way of the Saints.